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THE SOCIETY OF THE SONS OF SAINT TAMMANY
OF PHILADELPHIA.

BY FRANCIS VON A. CABEEN.

(Continued from page 24.)

The Continental money at this time had risen to two hundred and twenty dollars of it to one dollar of hard money, and we are led to believe that our Whig friends had little of either kind to invest in public dinners. In this connection we wish to call the reader's attention to a curious notice in the *Journal*¹ of "A Society of Gentlemen," who proposed to punish all those people who had settled or offered to settle debts contracted in hard money in the depreciated paper money by publishing their names in the papers. The article closes with "by order of the society, John Fielding, Secretary." Who they were we cannot say, but the sentiments expressed are very similar to those held by our friends of the Tammany Society.

The fifth anniversary of Independence Day was celebrated by a cold collation given to the officers of the allied armies at the State-House. The account of it says, "No doubt every Whig will rejoice on the happy occasion, and every Tory, when he views the situation of his friends the British must hang his head and before the next it is highly probable will hang himself."² It is not within the scope of our history to give all the public festivities that took place this year; but there is one account of an entertainment which we think worthy of insertion, for the reason that it is exactly in line with what the Saint Tammany Society did themselves a few years later.

On the 17th instant about forty-two Indian chiefs and

¹ Freeman's Journal, May 9, 1781.

² Ibid., July 4, 1781.

warriors waited upon his Excellency the Minister of France.¹ He offered them various presents, which they received with great pleasure, and after having exchanged the following speeches, they sat down to dinner, where they behaved with cheerfulness and affability, and expressed by their toasts and conversation their great attachment to Congress and their sincere friendship for the French nation. His Excellency said,—

“Brothers, Sachems and Warriors of the Oneidas, Tuscaroras, and Cachnewagues.—Open your ears and hear what I have to say to you as the representative of your old friend and father the King of France. Brother—It gives me great pleasure to see you face to face after your long journey. I thank the Great Spirit for giving us this opportunity of speaking together at this place; I hope the road will soon be open and freed from briars and thorns, that you may safely travel to and from the great council fire kindled at Philadelphia by the United States of America, the friends and allies of the King your father. Brother—I have no doubt the council fire will burn brighter the longer it continues, and for this end we must all strive together and heap so much wood upon it, that it will reach the skies and be seen and felt by all the nations, giving light and warmth to our friends and striking our enemies with terror, and threatening their destruction. Brother—As your Father and the United States of America have joined their councils and arms in one common cause, they have now but one head and one heart, and they have bound themselves together by a strong covenant of chain which no power on earth is able to break. The King your father regards with sincere friendship all those who take hold of the covenant chain. He therefore will take particular pleasure in showing his esteem for such faithful friends to the cause of France and America as those of the Oneidas, Tuscaroras and Cachnewagues, who have submitted even to abandon their country rather than have their eyes blinded like many of your Indian brethren by British arts and deceitful practices. Brother—I advise you to continue to hold fast this chain of friendship, and keep your part of it free from all rust, making it so bright, that none can look upon it whose eyes are not strong and clear and their intentions honest, without being covered with shame and confusion. Brother—You may rest assured that the King your father has sent powerful succours to the assistance of his beloved friends the United States of America, and from our joint endeavours with the blessing of God, we have reason to hope for the most prosperous end of the war. We will then tie our covenant chain to a mountain, so that it will hold fast forever and bind our two nations and all their friends together as long as

¹ Freeman's Journal, October 3, 1781.

the sun and moon endure. Brother—I beg your acceptance of a few articles which I present as a small token of my esteem and which I give to make the countenances of your wise men more cheerful, and sharpen the tomahawks of your warriors that they may fight manfully against our common enemy. Brother—I wish you a safe and speedy return to your families, and I pray the Almighty to cover your heads with his holy protection, that you and your children's children may sit down under the shade of your own trees and smoke your pipes in peace, growing to your own grounds like a strong oak which shall take such deep root that no storm shall hereafter be able to blow it down. But all the nations shall gather under its branches for shelter and shall hang up their belts on its boughs, and being no more deceived by our enemies shall be ruled by the wisdom of your counsellors, as long as the stars remain in the Heavens or the rivers flow."

Answer of the Indian chief Arara (or Grasshopper) to his Excellency the Minister of France:

"Father—We have heard thy words and we shall repeat them to our warriors, to our women and to our children, and we shall bring them thy presents. We have seen with joy the union subsisting between the sons of our father that lives on the other side of the great lake, and our brethren the inhabitants of the United States. Father—We have tied to a mountain of rock the chain that binds us to thee, nothing is able to break it, and we shall keep it clean from rust that it may last as long as the stars of the firmament. Father—While we stayed in our habitations at Schenectady we saw little beautiful birds that came to us, and acquainted us with what they had seen on the other side of the great lake. They have told us that our father and our mother are beloved by their children but that they had not yet got a son who might at once become our father and the father of their great family. Tell him that we hope they will soon be blessed with a son, whom the children of our children will call their father. Father—When the French and English buried their hatchets in a hole as deep as the great lake, when they broke their fire locks after the last war, the French Governor assembled us and told us the following words: 'Take this wampum and preserve carefully these hatchets. Be always the faithful friends of your father the King of France. He is obliged to leave you to-day, and he advises you to live in peace with the King of England; but if ever he treats you in a manner contrary to the laws of justice, the King of France your father, or his warriors will come to assist you by another road.' Father—We see that thou hast not deceived us; we shall maintain the fires of our councils in a constant friendship, with our father, and inform our friends of what we have seen and heard."

Here the Indian chief took out of a bag a large wampum, on the extremities of which were the name of Louis and the figure of two hatchets. He presented them to the Chevalier de la Luzerne, that he might examine them.

While the newspapers did not give any account of our Philadelphia Sons of Saint Tammany having a dinner, there is in the possession of the Historical Society of Pennsylvania an original paper showing the organization, by-laws, etc., of a Sons of Saint Tammany organized in New Jersey on May 1 of this year. We give a copy of this document, which follows closely the Philadelphia Society :

"The Constitution of the New Jersey Society of the Sons of St. Tammany No. 1.

"I.

"That we will meet annually on the first day of May for the celebration of our Saint at such place as shall be notified by the President in the public prints : Provided however that if any of the days appointed for the convening of the society should happen to be the Sabbath it will be postponed untill the monday following.

"II.

"That on the first of May annually the members of the Society shall meet to choose a President Vice President & thirteen members for the council three of whom shall be a quorum, to meet at such times & places as the President shall direct to transact the business of the Society as invested in them by these articles.

"III.

"That the President & Council on the 2nd of May annually shall elect a secretary & Treasurer for the society.

"IV.

"That the Council shall have the power of admitting new members, constituting them sons of St. Tammany & issuing certificates to them under the seal of the society & sign of the President attested by the Secretary : Provided that no person be admitted as a member but such as is of good report.

"V.

"That any member who shall behave in a disorderly & disgraceful manner shall be suspended or expelled the society by a majority of members at their annual meeting.

“VI.

“That every person at his admittance pay into the Treasury the sum of four dollars ; and that every member pay therein annually the sum of one Dollar.

“VII.

“That the Council shall have the ordering and disposal of the public money with rendering a satisfactory account to the society annually on the last of May : Provided also that all charitable donations shall first extend to the poor of the society.

“VIII.

“That the Treasurer on the first day of May annually shall lay his accounts properly adjusted before the Council for liquidation.

“IX.

“That any article of the Constitution shall be subject to alteration or addition for two years by a majority of voices at the annual meeting on the 1st of May ; but after that time they will not be subject to any alteration but shall be subject to addition.

“X.

“That every person at his admittance into the Society subscribe to the above articles.

“Signed on the 1st Day of May 1782.

“J. N. CUMMING, *President*

“EBEN ELMER, *Secretary*

“VINER VANZANDT, *Counsel*

“W. HELMS, *Counsel*

“LR. HALSEY, *Counsel*

Nath'l Bowman

Ben. Osmun

Derick Lane

A. Weymon

John Pintard

Mos. G. Elmer

Sam'l M. Shute

Francis Luse

G. Mead

John Bishop

A. Brooks

Nathan Wilkison

Jacob Flyer

Jere'h Ballard

Jno. Holmes

Abr. Stout

Wm. Piatt

Sam'el Seely

John Hopper

Sam. Reading

Sam. Conn

Wm. Anderson

Jacob Harris

John Reucastle (?)

Absalom Martin

Jona. Forman

Jos. Breck

Peter Faulkner

John Blair

Wm. Tuttle

Jona. Holmes

Edmund D. Thomas

John Peck

Wm. Kersey”

Many reasons may be given as to why our friends did not have a public celebration this year on the anniversary of their patron's day, but the real reason seems to us to have been a reluctance on their part to compete with the elegant affairs given by the French officials or the entertainments ordered by Congress. They also may have felt that their celebration, being of a purely American character, would hardly seem gracious at a time when their country was being assisted in its battles by a people that did not speak their language, some of whom even had just then for the first time set foot upon this continent. If the surrender of Cornwallis had taken place in April of this year instead of in October, we think that our followers of the brave old Indian would have revived the well-known custom of their aboriginal fathers, of having a feast after they had vanquished an enemy.

The general condition of the country in the year 1782 is so well stated in a newspaper, dated May 8, that we give it at length :¹

“A correspondent observes that though the advices from New York most clearly indicate a very great change in the sentiments and councils of our enemy, gentlemen of the best information see with some concern that the reports and expectations are greatly exaggerated. Independence is not acknowledged, as many have hastily supposed, nor is there any declared intention of withdrawing the troops from this country, which were the explicit terms held out by Congress as previous requisites to a negotiation at a time when consistent with our engagements to our great ally, we could have entered into a treaty ; but the ground is now changed in that respect ; eventual engagements are become permanent ; and giving the utmost stretch to our hopes of relief we cannot suppose Great Britain seriously means to treat with us in America, but on terms utterly inconsistent with our interest and honour. Prudence and policy both dictate to us not to relax in any preparation, but while we wish for peace to be provided for war. In fact there are too many concurrent circumstances to leave us in doubt that the British Ministry are endeavouring to sow discord among us, to weaken the happy confidence subsisting between us and our ally and that aim by the arts of corruption to effect what arms have failed to accomplish. Suspicion under these

¹ Freeman's Journal, May 8, 1782.

circumstances is wisdom and especially if we reflect that if Great Britain really means fairly the path of negotiation in Europe is too plain to be missed, but by design. Whenever she is disposed to acknowledge our independence we have Ministers there to treat in concert with those of our ally and that acknowledgement being made the great object of the war between her and France is at an end. But the truth is that she still flatters herself with the delusive hope of retaining our dependence in some degree and at all events to detach us from the alliance. By comparing all accounts there is reason to expect a third set of *olive branches* commissioners from Britain gifted with a double portion of lying deceitful and equivocal spirit that actuated Governor Johnstone and the evil beasts that accompanied him to America.”

The situation might be summed up by saying that the community folded its hands and waited for peace. Where we should expect to meet an account of our Society in May, we find in its place a long description of the celebration¹ held in honor of the birth of the Dauphin of France, which was announced formally to Congress by the French Minister, after which a dinner was given at the City Tavern² at 5 P.M. by Congress, with the usual thirteen toasts, and followed in the evening by fireworks on the State-House Green. The celebration of the Fourth of July this year was as follows:³

“The Anniversary of the Declaration of Independence was celebrated here in the true Republican style, as if every vestage of Monarchical Trappings was done away. . . . An elegant cold collation was provided at the house of the President of Congress, where a number of gentlemen without formality partook of the fare; and were plentifully regaled with the best of liquors about 1 o'clock P.M. The Federal salute was fired by a detachment of Artillery on the State House Green, several companies of gentlemen assembled in different parts of the city and spent the day and evening with that heart-felt joy which impregnated every principled breast on the glorious occasion.”

¹ Independent Gazetteer, May 18, 1782; Freeman's Journal, May 15, 1782.

² Situated on west side of Second Street, north of Walnut, at south-west corner of present Gold Street.

³ Independent, July 6, 1782.

That our patriotic Sons were still an active force in the community is shown by the following poem which appeared in one of the newspapers of this year. They also may have been one of the "several companies of gentlemen" mentioned above.

*"The Prophecy of King Tammany."*¹

"The Indian Chief who, fam'd of yore
Saw Europe's sons advent'ring here
Look'd sorrowing to the crowded shore,
And sighing dropt a tear :
He saw them half his world explore,
He saw them draw the shining blade,
He saw their hostile ranks display'd,
And cannons blazing thro' that shade,
Where only peace was known before.

"Ah what unequal arms ! he cry'd,
How are thou fall'n my country's pride,
The rural sylvan reign !
Far from our pleasing shores to go
To Western Rivers, winding slow,
Is this the boon the Gods bestow ?
What have we done, great patrons, say,
That strangers seize our woods away,
And drive us naked from our native plain ?

"Rage and revenge inspire my soul,
And passion burns without control ;
Hence strangers, to your native shore,
Far from our Indian shades retire.
Remove these Gods that vomit fire,
And stain with blood these ravag'd glades no more.

"In vain I weep, in vain I sigh,
These strangers all our arms defy,
As they advance our chieftains die !—
What can their hosts oppose ?
The bow has lost its wonted spring,
The arrow falters on the wing,
Nor carries ruin from the string
To end their being and our woes.

¹ Freeman's Journal, December 11, 1782.

“Yes yes—I see our nation bends ;
The Gods no longer are our friends,
But why these weak complaints and sighs ?
Are there not gardens in the West,
Where all our far fam’d Sachems rest ?
I’ll go an unexpected guest ;
And the dark horrors of the way despise.

“Ev’n now the thundering peals draw nigh,
’Tis theirs to triumph, ours to die !
But mark me, Christians, ere I go—
Thou too shalt have thy share of woe,
The time rolls on, not moving slow,
When hostile squadrons for your blood shall come,
And ravage all your shore !
Your warriors and your children slay,
And some in dismal dungeons lay,
Or lead them captive far away,
To climes unknown, thro’ seas untry’d before.

“When struggling long, at last with pain,
You brake a cruel tyrant’s chain,
That never shall be joined again,
When half your foes are homeward fled,
And hosts on hosts in triumph fled,
And hundreds maim’d and thousands dead,
A timid race shall then succeed,
Shall slight the virtues of the firmer race,
That brought your tyrants to disgrace,
Shall give your honours to an odious train,
Who shunn’d all conflicts on the main,
And dar’d no battles on the plain,
Whose little souls sunk in the gloomy day,
When Virtues only could support the fray,
And sunshine friends keep off, or ran away.

“So spoke the chief, and rais’d his funeral pyre—
Around him soon the crackling flames ascend ;
He smil’d amid the fervours of the fire,
To think his troubles were so near their end,
Till the freed soul, her debt to nature paid,
Rose from the ashes that her prison made,
And sought the world unknown, and dark oblivion’s shade.”

The above poem was directed at Congress, whose temporizing methods were greatly censured by all staunch Whigs, such as were members of the Saint Tammany Society.

The long-looked-for heralds of peace arrived in this country March 12, 1783, in the shape of a preliminary treaty, and on April 19 of this year there was a cessation of hostilities, just eight years after the battle of Lexington.¹ In consequence of such a joyful state of affairs, our loyal Sons of Saint Tammany took occasion on May 1 to celebrate the event in a befitting style, as follows: “. . . On Thursday May first many respected inhabitants of Philadelphia elated with the glorious proposals of peace and public happiness and desirous of reviving the former good old custom of the country in commemorating Tammany’s Day assembled on the Banks of the Schuylkill dressed and distinguished in buck tails and feathers very expressive of the occasion.”² Thus starts one account, but a fuller one runs this way:³

“On Thursday last being the anniversary of the tutelar St. of Pennsylvania, the state flag was hoisted at Mr. Pole’s seat on the Banks of Schuylkill; the flag of France was displayed on the right, and that of the States of Holland on the left; The flag staff of each was decorated with garlands suitable to the day. The constitutional Sons of Saint Tammany being collected to the number of two hundred and fifty and upwards, the day was celebrated according to the good old custom of our worthy forefathers. At noon thirteen Sachems or Chiefs were appointed and invested with supreme authority for the day. These having retired awhile to council returned and proclaimed that they had chosen a chief and a Secretary—that they had unanimously and firmly ‘resolved to exercise to the utmost the authority committed to them to compel every man to do perfectly as he pleases during the day. Provided always nevertheless that he shall leave every other man to do so too; by which means it is confidently expected that peace and good order will be preserved; but if any man shall presume to do otherwise

¹ Hildreth’s “History of the United States,” vol. iii. p. 433.

² Independent Gazetteer, May 3, 1783.

³ Freeman’s Journal, May 7, 1783.

he shall be heartily laughed at for his folly.' The Company gave three cheers the cannon fired and the band of music struck up St. Tammany's Day. The Secretary then produced the hatchet, reminded the warriors, hunters and young men that it had been war and was now peace; that like men we had struck that hatchet into the head of our enemy and he had submitted. He asked if they would bury it? The affirmative being agreed upon, it was interred in due form, each man casting a stone upon it. The cannon fired and the band played Yankee Doodle. The Secretary then reminded them of the good old custom used by our ancestors on like occasions of smoking the Calumet or pipe of peace, whereupon it was resolved it should then be done. A new calumet was produced, the bowl of which was a huge ram's horn gilded with thirteen stars; the stem had a reed six feet in length elegantly decorated with thirteen beautiful peacock feathers. This calumet was accepted with a general shout of joy and being filled and lighted was smoked not only by our chief and his Sachems, but also by all present. The cannon fired again and the band played Great Washington. In the mean time the treat of the day being prepared in a proper cabin set up for the purpose at the head of which was the portraiture of our brave old saint with this well known motto Kawanio Chee Keeteru, above was an elegant design of the siege of Yorktown in front of which were his excellency General Washington and the count de Rochambeau. The company having partaken of the feast in a style of freedom and cheerful simplicity that would have given a high relish to the homeliest fare, every countenance was enlivened with a glow of generous joy and every heart opened. The following thirteen toasts were drank.

"1. St. Tammany and the Constitution of Pennsylvania Kawanio Chee Keeteru.

"2. The United States. May the thirteen stars shine with undervied lustre, and the thirteen stripes be a terror to tyrants forever.

"3. Louis the XVI, the defender of the rights of mankind, and the French Nation. May the lily and the laurel flourish together as long as the stars shine.

"4. The States of Holland.

"5. General Washington and the army. May justice gratitude and respect amply repay their services and sufferings.

"6. The officers, soldiers and seamen of the army and navy of France, who have fought in the cause of America. May their blood which has been spilt and intermingled with ours be a lasting cement of mutual interest.

"7. May the enemies of America never be restored to her confidence.

"8. The immortal memory of those worthies who have fallen by the savage hand of Britain; whether in the field, in jails, on the ocean, or on board their infectious and loathsome prison ships. Can the tears of

repenting Britons wash from their flag the stain of such precious blood?

“9. Freedom to those, in every part of the world, who dare contend for it.

“10. The friends of liberty in Ireland. May the harp be tuned to independence and be touched by skillful hands.

“11. The yeomanry of the land. May those who have been Whigs in the worst of times duly respect themselves.

“12. Free commerce with the world.

“13. ‘Virtue liberty and independence.’ May America be an Asylum to the oppressed of all countries throughout all ages.

“At the giving of each toast the cannon fired, and the whole company gave three cheers, but when General Washington and the army were named they swelled spontaneously to thirteen, and upon naming ‘the friends of liberty in Ireland’ and the ‘tuning of the harp to independence’ the Sons of St. Tammany anticipating the day in which the brave Sons of St. Patrick shall be free and happy as ourselves burst into thirteen shouts of joy, and the band struck up ‘St. Patrick’s Day in the morning.’

“When the toasts were ended our chief sung the first stanza of the original song in praise of St. Tammany, and the remainder was sung with great spirit by Mr. Leacock.

“Song for St. Tammany’s Day.

“The Old Song.

“Of Andrew, of Patrick, of David, & George,
What mighty achievements we hear !
While no one relates great Tammany’s feats,
Although more heroic by far, my brave boys,
Although more heroic by far.

“These heroes fought only as fancy inspired,
As by their own stories we find ;
Whilst Tammany, he fought only to free,
From cruel oppression mankind, my brave boys,
From cruel oppression mankind.

“When our country was young and our numbers were few,
To our fathers his friendship was shown,
(For he e’er would oppose whom he took for his foes),
And made our misfortunes his own, my brave boys,
And he made our misfortunes his own.

“ At length growing old and quite worn out with years,
As history doth truly proclaim,
His wigwam was fired, he nobly expired,
And flew to the skies in a flame, my brave boys,
And flew to the skies in a flame.

“Other songs in honour of our Saint were likewise sung. The warriors were so highly pleased with the gaiety and spirit of our chief that they bore him on their shoulders from the green into his cabin amidst the shouts of all present. After sunset the colours were struck by a signal from the cannon ; our chief his sachems and warriors marched into the city in proper file ; the band playing ‘St. Tammany’s Day’ before them. They saluted the Minister of France, and proceeded to the Coffee House, where giving three cheers every man returned in peace to his own house.”

It is well to call attention to the fact that the above account says that the chief and his sachems were dressed in “ buck skins and feathers,” for, as we have seen by Eddis’s letters from Annapolis in 1771, it was then the custom in Maryland on May Day to celebrate Tammany’s memory ; therefore, in Pennsylvania it must have been followed long before the celebration took root in what was then far-off Maryland. Our Sons were merely returning to the early customs of the followers of the brave old saint, which evidently had been omitted when the Society was first formed, as no mention is made of them by any of their chroniclers from 1772 up to this occasion. The site of this jollification was at what was known in those days as Mr. Pole’s seat on the Schuylkill, though the property was owned by Mr. D. Beveridge, and was so designated in the accounts of this Society’s proceedings three years later. It was situated on the west bank of the river, between what was then known as the Upper Ferry bridge, now called Callowhill Street bridge, and the lower end of the Fairmount locks. The extent of the property was twenty-nine acres, and it was shaped like a triangle, with the river for a base. Beveridge’s house is one of the houses that are marked on Varley’s Map. The reason for its being called Pole’s was that Edward Pole had on the river banks of this property a place where sportsmen

could obtain all the facilities for indulging in their pastimes, such as boats, fishing-tackle, etc. Pole's advertisement was one of the most prominent in the papers of the day, and at his place of business in the city he sold all kinds of fishing-tackle, guns, etc. Pole was, of course, a member of the organization, and most likely one of the organizers of the feast. We have seen that Pole was the Secretary of the Constitutional Society, and probably was chosen on this occasion to fill the same office for the Sons. From the very detailed account which appears in the *Freeman's Journal*, we are satisfied that its owner, Mr. Francis Bailey, was one of this goodly company, for he certainly subscribed to their ideas in every way. We fortunately are able to give the reader a short account of the singer of the "original song." He was a Mr. John Leacock, and a member of the Schuylkill Fishing Company, having held the office of coroner in that organization. He was born in 1729, married October 7, 1771, to Miss Martha Ogilby, died November 16, 1802, and was buried in Christ Church-yard. He was one of the signers of the Non-Importation resolution of 1765, and in 1777 he owned a vineyard in Lower Merion, Philadelphia County, and set up a lottery for the encouragement of the vine. He also held the office of coroner of the city of Philadelphia from 1785 up to the time of his death, and was the owner of a house of entertainment on Water Street, between Arch and Race.¹ He was unquestionably a man of prominence, and, from his having been selected to render the song of the day, he must have had some reputation as a vocalist. Our "Buck Skins" certainly were great believers in democracy of a very broad character, as shown by the announcement for their guidance for the day.

Their adherence to State rights is evident, for the State flag was given the post of honor, flanked on either side by the flags of France and Holland, and nothing is said of any United States flag being erected upon the ground. Their

¹ History Schuylkill Fishing Company, p. 366 ; Philadelphia Directory, 1790.

first toast further shows their predilections, for it was to Tammany (a Pennsylvanian) and the Constitution of Pennsylvania, while the second place on their list was held by the United States. However, they, like the rest of the people, had caught "the epidemic phrenzy" of the supreme sovereignty of the separate States,¹ which was cured in great measure by that able address of General Washington to the Governors of the several States after his surrender of his commission as commander-in-chief. While closing this year's account of our Society, it is worth while to note that ten days later than the above meeting, on the banks of the Hudson, was organized another society,—“The Order of the Cincinnati,”—to which our Sons were later on in their existence much opposed.

The next record of our Society is found in two newspapers of 1784, in precisely the same words, as follows: ²

“On Saturday the first of May, the Sons of St. Tammany met at Mr. Poole's seat on Schuylkill in order to celebrate the day. The State flag was hoisted in the centre and those of France and the United Netherlands on the right and left, decorated with garlands suitable to the occasion. Upon the discharge of three cannon, the colours were displayed and the festival began. The chief and sachems were elected—council fire kindled—the law of liberty proclaimed—the calumet was smoked, and the dance to the calabash performed. When the feast was prepared, and the Sons of St. Tammany seated, intelligence was received that General Washington had just arrived in the city. One of the company with a voice of exultation cried out ‘General Washington is arrived huzza,’ no sooner was the voice heard than the air was rent by a general cry of ‘General Washington is arrived huzza.’ The sentence was drank as a toast, and ‘encore ! encore !’ being heard on every side a second bumper was filled, and the wigwam again shook with ‘General Washington is arrived huzza.’ The ceremony of the feast being ended and the company seated on the grass, the following thirteen toasts were drank, under the discharge of the artillery, and with music adapted to each, viz. :

“1. St. Tammany, and the day, music St. Tammany.

“2. The United States—May the benign influence of the thirteen stars be shed in every quarter of the world—Music Yankee Doodle.

¹ Hamilton, vol. i. p. 403.

² Pennsylvania Packet, May 6, and Freeman's Journal, May 5, 1784.

"3. Louis XVI the defender of the rights of mankind. May his people be as happy as he is great and good. Broglio's March.

"4. The United Netherlands. Washington's March.

"5. George Washington—Clinton's retreat.

"6. The citizen soldiers of America, and the Army and Navy of France—Capture of Cornwallis.

"7. The Militia of Pennsylvania—Levan's Cotillion.

"8. Our friends who have fallen in the war, may they live forever in the hearts of a free and grateful people. Rosalind's Castle.

"9. The best Whigs in the worst of times. Sweet Hope.

"10. Encreasing lustre to the stars of America, and unfading bloom to the lilies of France. Stoney Point and Broglio's March.

"11. May the people of Ireland enjoy the freedom of Americans. St. Patrick's day in the morning.

"12. Free trade in American bottoms and peace with all the world. Washington's resignation.

"13. The land we live in, and our free constitution. 'Kawanio Chee Keeteru' (*i.e.* : These God has given us, and we will defend them). Music Liberty Hall.

"St. Tammany's song being sung, a gentleman in a complete powwow dress appeared and performed a maneta dance. The dress was at once ludicrous and terrible, but the character was well supported and the dance performed with great spirit. The company having learned that General Washington dined with the financier general,¹ they marched with the music before them to his door, where they halted, and gave his excellency thirteen cheers, and at the same time thirteen cannon were fired on the banks of the Schuylkill, then passing on to the houses of the Ministers of France² and the United Netherlands,³ they gave each of them seven cheers, and retired each man to his own home. Having spent the day in the most perfect harmony, every man determined to do his best to perpetuate the name of St. Tammany, who had so kindly and cordially welcomed our ancestors to this fruitful country."

In this era of scepticism and carping criticism of the patriots who made this great nation it is pleasant to find from the foregoing account such a spontaneous outburst of enthusiasm over the greatest patriot of them all, our vener-

¹ Robert Morris's house, on Market Street, between Fifth and Sixth, next to corner of Fifth, on south side.—Philadelphia Directory, 1785.

² M. de Marbois, Penn (Water) Street, between Pine and South Streets.—Ibid.

³ Francis Van Berckel, 276 High Street (Market).—Ibid.

ated Washington. We notice from the order of the toasts upon this occasion that the State is not as prominent as it had been the previous year, and that the United States seem to be more in evidence. This change in sentiment was one that Washington strove for with all his personal influence, for he saw that peace had not been formally declared before British interests were at work trying by inciting jealousy between the different States to bring about the disintegration of the confederacy.¹ In June of this year we find our "Friends of the Constitution" once more calling their members together "to prevent," as they say, "a change in the fundamentals of our excellent government."² There is also a notice later in the year that "the St. Tammany Fire Company meet at the house of Captain John Barker on Friday 1st October next at 7 o'clock in the evening." Whether this company was composed only of members of the Sons of Saint Tammany or not we cannot say, for the above is the only notice we find of their existence.³

The Philadelphia City Directory of 1785 gives Captain John Barker as "inn-keeper and taylor," at the sign of St. Tammany, on Arch Street, between Second and Third Streets.

¹ Sparks, vol. ix. pp. 12, 13.

² Freeman's Journal, June 16, 1784.

³ Ibid., September 29.

(To be continued.)